

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Life is not so short but there is always time for courtesy."—
EMERSON.

No. 30 Vol. LXIX.

Thursday, July 25, 1907.

Price One Penny.

REMARKABLE SPIRITUAL OCCURRENCES IN 1827-8, AMONG PEASANTS IN BAVARIA.

A SHORT time ago the writer had a very interesting conversation with a lady who was not at the time a member of the Church, but who has since been baptized. During the conversation she told me that she had in her possession a pamphlet containing a short history of some remarkable spiritual occurrences which took place in 1827-8 among peasants in Bavaria. She was particularly impressed with a prophecy made by three of the peasants, in which they predicted that, before the coming of the Lord, He would send again apostles, prophets, evangelists, pastors and teachers, and establish His Church as at the beginning. I asked the lady if she would be kind enough to loan me the pamphlet, and she readily consented. It bears the following title: "A Short History of Some Remarkable Spiritual Occurrences in 1827-8, Among Peasants in Bavaria, and the Sequel in 1842-1870." It has the imprint of A. W. Goodwin, 24 Old Bailey, London, E.C. For the things set forth in his pamphlet the compiler acknowledges his indebtedness to the work "Stimmen aus der Kirche über die Wiederkunft des Herrn," by K. von M. (Geering, Basel, 1893). The Saints will be interested in reading the following extracts taken from the pamphlet. They show how the great latter-day work revealed by the Lord to the Prophet Joseph Smith had cast its shadows before it:

"At the period when our history begins, there was a noteworthy

revival of the prophetic spirit everywhere, and it arose during the first quarter of the present century. In Germany, Johann Gottfried Herder (1744-1803) had earnestly impressed upon his numerous hearers that, without the expectation of the appearing of Jesus Christ, the Church was not taking her true place, whatever theories or doctrines she might hold; her light must be dim without it. But the hope of the nearness of His appearing was cleansing, and inspired both godly fear and love. About the same time, Heinrich Jung Stilling (1740-1817) wrote a remarkable treatise on the condition of the Church and her true hope. His concluding summary is especially striking. He says: 'The trumpet of the Lord is sounding through the whole of Christendom; faithful Christians all (is its call) whatever ye be, strive for and press forward unto the goal of your perfecting, watch and pray with much earnestness and zeal; and let every one who is conscious of any power, impulse, and call from the Lord help to save as he may be able, for now it is the eleventh hour, when the Lord shall send His last laborers into His vineyard.'

"In England, about the same time, the same subjects were engaging the hearts and minds of many religious people, and numerous pamphlets on prophetic subjects appeared. In South America, the Jesuit, who wrote under the name of Ben-Ezra, took pains to trace the existence of the hope of our Lord's appearing through the ages, as expressed in the writings of the fathers and in decrees of councils. France, just emerging from the stupendous changes of the past thirty years, was not without its students of prophecy, who rested their hope upon Christ's promised return. In Russia, in 1820, two prominent divines published addresses to Christian people which were full of true light upon this same precious hope. One of these was entitled, 'The coming again of our Lord: or a survey of the collective flock of the One Shepherd—Christ our Wisdom.' In this work, the author pressed upon his readers the teaching which may be derived from the parables of our Lord Himself as to His coming again; and also his conviction that the Church was then standing at the very doors of events, which would be seen to be the fulfillment of Christ's words and those of His Apostles. The spiritual Israel was to come up out of Egypt. A separation was about to be made between the true children of God and the lovers of this present world. In conclusion, he urged all to repent, that the times of refreshing might come, which had been foretold by all God's prophets since the world began. The writer of this stirring pamphlet was in a leading position in the educational department at St. Petersburg, and although seventy years have passed since his work was published, his name is not yet forgotten in Russia. (He was H. Schubert, Director of St. Peter's Theological College.)

"Such, then, were the musings of deep students of Holy Scripture in the various lands of Christendom; examples might be multiplied

from the countries already mentioned, and from others. Not only was the prophetic element in the Bible more closely scrutinised than heretofore, but it is evident that God supplied in increasing measure the gift of discernment as to the meaning of the sacred writings. Christ opened men's understanding, that they should understand the Scriptures (Luke 24: 32-45). And we cannot but believe that He who giveth to all 'their meat in due season' had a further gracious purpose in thus stimulating enquiry and quickening perception. One result of all this reverent searching of the Scriptures was that the conviction gained ground that the second coming of the Lord was to be anticipated as a real event, and not only in a figurative sense; and further, an impression arose, vague in the minds of many, but clear and well established in the hearts of some, that God was about to do amongst His own covenant people a special work to prepare them for Christ's appearing.

"The story of a remarkable revival of the gift of prophecy, which will be related in the following pages, is in some respects a typical example of the prophetic revival of sixty years ago; while it includes peculiar and probably unique characteristics, which render it especially worthy of record. The details have never been published in English, and only to a limited circle of readers in Germany. But the particulars which will be given in this little book may be relied upon as accurate, having been extracted from notes taken at the time by the vicar of the parish, and from other unpublished manuscripts written thirty years after by the same hand. Besides, the statements of the vicar bear internal evidence of his veracity.

"On the right bank of the Danube, some two hundred and fifty miles above Vienna, there was at the close of last century, a vast tract of fenland, which was a serious danger to the inhabitants of the neighboring towns. Not only were its exhalations from the morass a cause of sickness, but the wild region was the haunt of robbers and all kinds of dangerous people. The government set about draining this district in 1790, and gave grants of land at a very low price. By the date of our narrative, 1826, the plots had become overcrowded, and very few of the colonists had built themselves good houses. Many of the cottages were roughly put together upon the bare ground, constructed entirely of wood, and consisted only of a narrow, dark living room opening into a yet more inconvenient bedroom. If there was a floor, it was merely of boards laid upon the damp, turfy earth. During rainy seasons, it may be imagined how much detriment to comfort and health was caused by such miserable housing. As for furniture, that was of the scantiest; whole families passed the night upon heaps of straw. Wheaten bread was seldom seen among them, potatoes were their chief diet. In times of sickness, much suffering was endured, and of medical help there was none.

"The spiritual condition of these settlers was deplorable. The parish of Carlshuld, with which we are now specially concerned, was without a resident clergyman. It was nominally attached to the neighboring parish, which was itself five miles in diameter; and the two villages were about two miles apart; while the way to be traversed between them was across dangerous fens. In spite of these obstacles, and of physical weakness, the clergyman cared for both parishes to the utmost of his power. At last a small, wooden church was built, and a resident clergyman was provided to care for the seven hundred colonists, and to act as schoolmaster, organist, and gravedigger. His benefice was extremely small, and made up with difficulty by the poor colonists. Nevertheless, under a series of most devoted ministers, some progress was made in the religious advancement of the villagers. But at length, through the insufficiency of the funds, a resident minister could no longer be provided for; and from 1822 till 1826 the old arrangement was returned to, by which Carlshuld was again nominally affiliated to Weichering parish. By now the population had increased to nine hundred and thirty-nine. Their condition became appallingly immoral. On Sundays and festivals they abstained from work, but were unable to attend church; men, women, and children spent their time in merry-making drinking, gambling, and quarrelling. The village had a bad name for miles around.

"But the grace of God in holy baptism, and the labors of faithful ministers, were not without result. The consciousness of shame because of their sunken condition, and a desire for better things, was never wanting in the hearts of many of the parishioners. And this mercy of God became touchingly apparent when the bishop of the diocese, making a visitation tour in that neighborhood, came to the ill-famed Danube-moss, and preached in the little church at Carlshuld. It was Ignatius Albert von Riegg, bishop of Augsburg, in whose charge the parish lay. He was deeply moved by their low condition. Gathering them together, he addressed to them words of love and power. While he was speaking, multitudes fell down on their knees, and groaned and wept. The words of the preacher became almost inaudible for the weeping of the penitent congregation. At length one or two cried out, 'Have pity upon us poor people, do send us a clergyman.' The whole flock took up the cry. 'Indeed I will,' replied the Bishop, 'and one of my best.'

"That same evening Bishop Riegg wrote to the king, laying before him the dire needs of Carlshuld, and with all promptitude a clergyman was sent to take up his abode amongst the people.

"The Bishop had enquired for 'a young man of missionary spirit.' Indeed such a man was needed for the place; and the new vicar found a toilsome charge before him. To begin with, it seemed as if no dwelling-place was to be found. He enquired of a man in ragged clothing, who was digging peat, where the burgomaster

lived. 'I am he,' was the answer. The old parsonage had been destroyed by fire. A colonist placed an attic at the disposal of the minister. At length a poor cottage was found, built on the bare turf, so small that one could hardly move in it, and so damp that everything became mouldy.

"The first service was held on Sunday, the 27th of August, 1826. The church was entirely out of repair, so a colonist lent his garden for the occasion. The congregation sat, or knelt, stood, or even lay upon the grass. They were a motley group, emigrants from Alsace, Wirtemberg, Prussia, Austria, and from other parts of Bavaria; Roman Catholics, Lutherans, Reformed Church, and Mennonites. The parable readily occurred to the preacher, in which the servant was sent into the highways and hedges to draw the people in, that the house might be filled. (Luke 14.) The text taken was from I. Cor. 2: 2: 'I determined not to know anything among you, save Jesus Christ, and him crucified.' This, he determined, should be the key-note of his teaching in Carlshuld.

* * * * *

"Towards the end of the year 1827 many of the parishioners were stirred up one by one to a genuine seeking after God. But ere long the number of these villagers who came to confession and laid hold of the pardoning mercy of God through Jesus Christ, considerably increased.

"On the last day of December, at the five o'clock evening service, the pastor laid before the people with much affection and powerful inspiration of the Spirit, these three thoughts:—

"(a) What innumerable benefits have we received from our Heavenly Father throughout the past year.

"(b) How inadequately have we availed ourselves of His bounty.

"(c) Let us draw nigh, in the closing hours of this year, and with contrite heart and lowly spirit, acknowledge our sins, and end this year in peace through the blood of Christ.

"The effect of this exhortation was soon apparent. Many could not sleep that night. Their hearts were drawn out to earnest self-examination, and they could not rest till they had sought pardon through the administration of absolution. They waited till a quarter past three, and then aroused the pastor, entreating him to come into church, and hear their confession of sin. He rose and vested himself, and found a crowd of the flock surrounding the confessional. There for five hours he sat ministering words of instruction and comfort, and absolution from the Lord.

"At eight o'clock he commenced the usual service of worship. It was the day of the Circumcision of our Lord. In his homily upon the Gospel (Luke 2: 11), his topic was the precious name of Jesus, the Savior of His people from their sins: and amidst the sighs of the rustic congregation he was led to change his form of speech to the most simple and earnest prayer. The Holy Eucharist then

followed, and after another special exhortation he administered to a large number of communicants.

"He thought he should then be free to go to his home, but there were still so many persons waiting for confession that he did not finish till half-past two. In his old age, half a century after these events, he spoke of that day with joy and gratitude to God and declared that through all eternity he would never forget that day.

"The season of Lent, which fell early in 1828 (Ash Wednesday was the 20th of February), was a peculiarly solemn time, both for those who had lately been spiritually awakened, and for the parishioners in general. The excitement with which the awakening had been mingled had given place to a quiet and steady spirit of worship and sobriety of demeanor. Towards the end of February, 1828, three persons began to speak in prophecy. These were a man and two women, who were amongst the most consistent Christians in the parish. The vicar asked them what was their experience at the time of giving utterance. They said, 'Until we begin to speak we do not know what we are going to say. Then a power comes upon us, and the words which we are to utter are given us.' He knew these people to be faithful and trustworthy, and he made notes of the words thus spoken, though their meaning was beyond him, and not till fourteen years afterwards did he meet with the solution.

"The first word of all was as follows: 'Know ye not, ye children of God, that ye are living in the last times, the times of the coming of the Lord? Know ye not that the Lord will give again to you, ere He come, apostles, prophets, evangelists and pastors, and churches as at the beginning?' Thus, so far as is hitherto known, did God break the silence of centuries, and in this obscure Bavarian village declare through poor peasants that gracious purpose which He was about to fulfil for the blessing of His whole baptized people!

"Other words were to this effect: 'Ye are living in the time when Jesus shall awaken the sleeping ones. The first resurrection is near. This generation shall be alive at the time.' These last words were often repeated, and also these: 'The Lord giveth again apostles, and churches as at the beginning.' Other words were these: 'O grasp and believe what the Lord Jesus and His apostles have spoken. Believe in the promises of God. Search and read, whether ye are not in the times of which long ago the prophets spake. The Lord will pour out His Spirit as at the beginning.' Many of the promises of God were brought to mind, and attention was called to several passages, especially of the Old Testament, which the hearers were advised to search out; and when these portions were read, the word spoken gave light upon them.

"The words of the Holy Spirit spoken through these inspired persons laid stress upon the sacraments. Holy baptism was spoken

of as the laver of new birth, and those who desired to come to the holy communion were admonished to renew their baptismal vows. Further, it was foretold that God would gather from all the various sects and confessions a people in whom He would carry out all His good purposes. Till then we were to be quiet and to wait.

"There were also visions and dreams of a remarkable kind. It was shown to the vicar himself, in a vision, that the Lord was about to send forth apostles again to His church."

BE CAREFUL WHAT YOU SAY.

"Cease to find fault one with another." (Doc. and Cov. 88: 124.)

In speaking of a person's faults,
 Pray don't forget your own.
 Remember, those with homes of glass
 Should seldom throw a stone.
 If we have nothing else to do
 But talk of those who sin,
 'Tis better to commence at home,
 And from that point begin.

We have no right to judge a man
 Until he's fairly tried.
 Should we not like his company,
 We know the world is wide.
 Some may have faults, and who has not?
 The old as well as young;
 Perhaps we may, for aught we know,
 Have fifty to their one.

I'll tell you of a better plan,
 And one that works full well;
 I try my own defects to cure
 Ere I of others' tell;
 And though I sometime hope to be
 No worse than some I know,
 My own shortcomings bid me let
 The faults of others go.

Then let us all when we commence
 To slander friend or foe,
 Think of the harm one word may do
 To those who little know.
 Remember, curses sometimes like
 Our chickens—"roost at home."
 Don't speak of others' faults until
 We have none of our own.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 25, 1907.

REALITY INSTEAD OF SUPPOSITION.

IN a religious magazine called *The Christian Banner*, a short time ago, appeared some answers to questions on points that trouble some inquirers into scriptural doctrines not generally understood. One of them was: "What does the baptism for the dead in I. Cor. 15: 29, mean?" The answer given was: "Some custom in vogue in the Corinthian Church, probably an attempt to gain for some of the dead the benefits supposed to come from baptism. The Apostle does not endorse the practice, but mentions it as an evidence that those who practice it thereby show their belief in a future life."

This reply, although very unsatisfactory, has the merit of being more straightforward than most of the efforts of modern religious casuists to evade the evident signification of the text. Usually an attempt is made to give it a meaning altogether foreign to the language used: "The dead" is construed to mean "the dead Savior"; whereas the tenor of the whole chapter is to show that "the dead," that is all of Adam's race who die, will be raised from the dead, "every man in his own order," and that the resurrection will be as universal as the death that came from "the fall." It is clear to the candid reader that the Saints to whom Paul was writing understood and practised baptism for, or in behalf of, the dead. Some of them, however, were affected in mind by the Greek philosophy which reasoned against a literal resurrection of the body, as many professedly "Christian" preachers argue now. They are guided more by so-called science than by revelation, and therefore think such a resurrection a physical impossibility, not knowing the power of God nor the subtle forces of nature by which He works in His great universe. Paul cited the baptism for the dead, which they understood, to show its necessary association with the resurrection that they did not understand.

The answer given by the *Banner* to the question of the inquirer is an honest admission that the Corinthian Christians practised the rite of baptism for the dead. But the writer of the reply, perceiving the fact that modern Christendom repudiates the doctrine, and even the essentiality of baptism whether for the living or the dead, speaks of the ordinance as "an attempt to gain for some of the dead the benefits *supposed* to come from baptism." Herein is error plainly exhibited in such a way as to throw darkness and doubt on the whole effort at explanation. The Church of Christ as it existed in Paul's day had no mere suppositions about the benefits of baptism. As he put it himself, they were "baptized into Christ," and thus "put on Christ"; they were "buried with Him in baptism"; that being thereby "planted in the likeness of His death, they might be raised in the likeness of His resurrection." Baptism was administered "for the remission of sins." Paul himself had to "arise and be baptized and wash away his sins." Christ could not "fulfil all righteousness" without being baptized. His apostles were commanded not only to "teach all nations" but to baptize them, with the promise: "He that believeth and is baptized shall be saved." He made the "birth of water" co-essential with the "birth of the Spirit" to entrance into the kingdom of God. Hence the necessity of baptism for the dead, that they might have the benefits of the ordinance which are real and not merely "supposed."

The idea that "the Apostle does not indorse the practise" is scarcely tenable. His epistle teems with corrections of the notions and practices that had already crept into the Corinthian branch of the Church. The same chapter in which the quoted text appears is denunciatory of those errors. If Paul did not indorse the doctrine of baptism for the dead directly, he certainly did so by implication, and he would not have argued from an error to prove a truth. It is probable that if we had the real First Epistle to the Corinthians, something more definite about baptism for the dead would be at hand from his writings. It is positive from chapter five of "I. Corinthians" that he had written at least one previous epistle to them. However, he referred to an accepted rite in support of his contention about another subject and stated a fact to demonstrate a theory. Baptism for the dead is not believed in or understood by modern ministers, and they are loth to recognize it, because of their unbelief.

It is the same in regard to the doctrine of Gospel preaching to the dead. It is supposed that the end of mortal life terminates all opportunity to hear and obey the Gospel, notwithstanding the terrible fact that many more millions of the human race have passed away without ever having an opportunity to learn of Christ, by whose name alone they can be saved. Yet it is written, that "the Gospel was preached also to them that are dead, that they might be judged according to men in the flesh, and live according to God in

the Spirit." (1. Peter 4: 6.) Who did that preaching? Christ did while His crucified body lay in the tomb. He "preached to the spirits in prison." They were those who were disobedient in the days of Noah, while the ark was preparing. (1. Peter 3: 16-20.) They could hear and believe and repent, but could not be baptized, because water is an earthly, material substance, and the ordinance is for this world. But the living, baptized Saints could attend to it "for the dead" that they might receive the full benefits of the Gospel.

Baptism for the dead is contingent upon preaching to the dead. The denial of the latter thrusts out the former. They are correlative doctrines. They have been lost to the world because of "the precepts of men." Divine authority has been withheld because of apostacy from the true faith, and so the world has been left largely to human speculations and ordinances and the diverse man-made creeds that leave the people in doubt and uncertainty. But in revealing anew the everlasting Gospel in these latter days God has restored the holy apostleship and power, with the Holy Ghost that manifests "the deep things of God." And the doctrine and practice of baptism for the dead, with all the ceremonies pertaining thereto, have been reinstituted, and while the Gospel is being preached to the millions in the spirit world who died without the Gospel light, the living members of the body of Christ who have been "born of the water and of the Spirit," are attending to the ordinance for the dead, that the work of salvation may be perfected. There is hope beyond the veil! There is deliverance for the captives. Satan will not gain the victory. "Saviors have come up on Mount Zion," and the kingdom is the Lord's. Let all people open their eyes to this glorious light and obey the true Gospel and rejoice in this great salvation!

C. W. P.

WORK is the true friend and consoler of man, raises him above all his weaknesses, purifies and ennobles him, saves him from vulgar temptation and helps him to bear his burden through days of sadness, and before which even the deepest griefs give way.

Notice to Secretaries of Relief Societies.—Secretaries of Relief Societies in the European mission are requested to send to Sister Romania B. Penrose, 295 Edge Lane, Liverpool, not later than September 1st next, statistical and financial reports of their organization. Blanks for this purpose will be sent to secretaries at an early date.

CONFERENCE APPOINTMENTS.

Nottingham	...	...	...	Sunday, August 11, 1907.
Leeds	...	...	...	" " 18, "
Newcastle	...	...	...	" " 25, "

LATTER-DAY SAINTS AT WORKSOP.

THE following is from a recent issue of the Worksop *Guardian*:

"The 'Mormon' missionaries, who are seeking to extend the tenets of their faith in Worksop, had their preaching brought to a summary finish on Sunday night. As usual, the Elders and their satellites—the chosen ones wearing top-hats—took up their stand in Victoria Square, to find, as on former occasions, that not many yards distant the clergy of St. John's, with a numerous band of sympathisers, were also on the scene. Whilst the Elders advocated the teaching of the Book of Mormon as 'revealed' by the angel unto the charlatan Joe Smith, the clergy preached from the Word of God, both the Rev. G. Dobree and the Rev. J. Goulton giving short, earnest, extempore addresses.

"A large crowd quickly assembled around the Latter-day Saints, and very soon the pretensions of an orator from Salt Lake City led to much derisive laughter and cries of dissent. The people closed round, and one man, inspired perhaps by the spirit of the vine, was about to lay violent hands on the Elder, and tear asunder his clothing, or make short work of his hat, when police inspector Godfrey, who, with police constable Asher, was on the spot, intervened, and advised the man to go home, and not cause a disturbance. After some expostulation he did so, and elated by this triumph over the Philistine, the Latter-day Saints attempted another turn.

"The singing of a hymn given out at the other platform; the frequent interruptions of those around the 'Mormons,' and the noise of passing traffic made it difficult to hear whether the speakers were defending the practise of polygamy or abusing the *Guardian*. But this much is clearly evident—that the presence of the Latter-day Saints is not desired, and that there is a rooted objection to the attempt to propagate the Gospel according to Joseph Smith in Worksop. Certain admissions made by one of the missionaries on the subject of polygamy, do not coincide with the ideas English people entertain on the subject, and if the Latter-day Saints are wise they will abandon an enterprise which is likely to end in a breach of the peace.

"It nearly came to this on Sunday, but seeing the impossibility of making themselves heard above the shouting and laughter which prevailed, and the playing of an approaching band, the Saints gave up the struggle. But not without an effort to sow the seed. Hundreds of handbills or other printed matter bearing upon their faith, were thrown indiscriminately among the crowd, to be picked up and torn to bits and tossed back again. Pelted with their own ammunition, the Elders beat a precipitate retreat up Gateford Road, being followed by a crowd of young men and juveniles, whose shouts induced the American gentlemen to lose no time in disappearing."

After reading the above I contrasted the treatment our missionaries have received at the hands of the people of Worksop with the treatment the representatives and members of other churches have received from the "Mormons" in Salt Lake City and in other "Mormon" localities. The comparison makes me feel proud of my people—the Latter-day Saints.

On the 24th of July, 1847, a little band of "Mormon" pioneers entered Salt Lake Valley. They, together with hundreds of their co-religionists, had been driven from their homes by ruthless mobs to seek an asylum far beyond the confines of civilization—in the tops of the Rocky Mountains.

So barren, desolate and uninviting was the Great Salt Lake Valley at that time that some of the pioneers went to President Young and told him that, notwithstanding they were almost exhausted after their long march of over a thousand miles across the trackless plains, they would willingly follow him another thousand miles rather than remain in that inhospitable, sun-baked region. But President Young said, "No, we will stay here. This is the place which the Lord showed me in vision. Here we will build a city, and there will stand the temple of our God." That was enough; the Lord had spoken through His servant; the Lord's will be done.

So the weary oxen were unyoked, tents were pitched, and after imploring the Most High to bless their labors, the pioneers set to work to lay the foundations of the future "City Beautiful." Other trains of emigrants followed, and in the course of time the whole of Salt Lake Valley was in possession of the "Mormon" people.

Prior to the "Mormons" taking up their abode in Salt Lake Valley, no other people had any desire to settle there. It was the conviction of those who had explored the country that the Saints would never be able to exist in that unfertile region, and so strong was that conviction in the mind of Colonel James Bridger of Bridger's Fort, whom the pioneer vanguard met on the way, that he said he would give a thousand dollars for the first ear of corn that ripened in Great Salt Lake Valley.

The blessings of the Lord attended the labors of His people; the land was healed of its barrenness and brought forth an abundance for man and beast. Where once had flourished the cactus and the sage bush, there bloomed the apple and peach tree. What a transformation! A barren wilderness turned into a fruitful field, a desert made to blossom as the rose.

Then the faces of the Gentiles were turned to that fair Eden of the west. They beheld the prosperity with which the Lord had blessed His people, and longed to share in it. They came—Catholics, Episcopalians, Baptists, Methodists, Lutherans, Presbyterians, Jews, Unitarians, and many others. And how were they received? Did the "Mormons" unite and say, "We will not suffer these people

to come in among us and establish churches in which to teach doctrines contrary to those which we and our children believe?" No, they did not. They made them welcome. They sold them part of their land, at a very reasonable price; they assisted them in building their homes; and, notwithstanding that the "Mormon" Church in those days was very weak financially, she gave generous contributions to other denominations to assist them in erecting churches in which their members could worship God according to the dictates of their conscience. That is the kind of treatment the "Mormons" extended to the people of other faiths when they first settled among them. Compare that, reader, with the treatment the "Mormon" missionaries have received at the hands of the people of Worksop.

Supposing the Rev. G. Dobree and the Rev. J. Goulton, two of Worksop's ministers, were to go to Salt Lake City, to preach the doctrines of their Church, and a crowd of "Mormons" were to surround them, break up their meeting, tear up their tracts and throw them in their faces, pelt them with rocks, banana peelings tin cans, etc., how do you think the people of Worksop would look upon such proceedings? There is not a newspaper in the United Kingdom that would not condemn, and justly, too, such a dastardly outrage.

But such a thing could not take place in Utah; the "Mormons" have been taught better. They have been taught to respect the political and religious opinions of all men, to put into practice in their lives the teachings of Him in whom they profess to believe, and to do unto others as they would that they should do unto them. It would seem that the moral and spiritual training of some of Worksop's citizens has been sadly neglected.

We cannot believe that the breaking up of the "Mormon" meeting and the assault that was made upon our missionaries has the approval of the better part of Worksop's population. No well-bred Englishman would condone, much less take part in, such disgraceful conduct. It is wholly un-English; it has not, we are confident, the approval of the respectable people of the town.

We have no desire whatever to be drawn into a newspaper controversy. We must say, however, that had it not been for the wholly unwarranted attacks that were made upon them by the Worksop *Guardian*, our missionaries would have received the same fair treatment from the people of Worksop that they have received in many other towns and cities of England. While every respectable newspaper in the United Kingdom is opposed to mobocracy, the *Guardian* stands out alone in favor of it. It inspired the cowardly attack on the Elders; and applauded the dastardly work of the mob that broke up the "Mormon" meeting. Instead of being a *Guardian* of the peace, that newspaper has been a disturber of the peace. In all the articles it has published against the "Mormons" and their doctrines, there has not been

one sound, logical argument. There has been columns of vituperation; but abuse is not argument. Sometime, somewhere the editor will find out, like Saul of Tarsus, that in persecuting the Saints he was going contrary to the will of Heaven, and we hope when that time comes he, like Saul, may find repentance also.

It is not in the power of mortal man to stay the progress of "Mormonism." The "Mormon" Church is not a human institution; it is not the creation of a Joseph Smith or a Brigham Young; it is the Church of Christ, established in fulfillment of the prophecies of the holy prophets. Its founder has taken care of it lo these many years, and will continue to do so till the end. He has declared that no weapon that is formed against Zion shall prosper. Therefore, brethren and sisters, comfort yourselves with this assurance.—W. A. M.

FROM THE MISSION FIELD.

Successful Concert.—The Saints of the Nottingham branch held a concert on the 24th inst., for the purpose of raising means to pay for their new organ. Several people outside the Church took part in the program. The evening was well spent and the concert appreciated by all present. Among them were several non-members.

District Meetings.—Two very successful district meetings were held in the Building Trades Exchange Hall, Sheffield, on Sunday, the 14th inst. The meetings were held at 2:30 and 6:30 p.m., and were well attended, especially the latter, the large hall being filled. Elders John S. Smith and William A. Morton, of the Liverpool office were present, and, with President Schofield and several other Elders, delivered interesting addresses. The meetings have been productive of much good already.

Baptisms.—A baptism was performed in Edinburgh, Scotland, on the 13th inst., when two members were added to the Church. The ordinance was administered by Elder James Ritchie.

A baptismal service was held in Glossop Road Baths, Sheffield, on Sunday, the 7th inst. The first principles of the Gospel were explained and timely advice given by Elders Arthur T. Woffinden, Abel G. Rich, and President T. L. Schofield. Five persons were then baptized by Elder John J. Hendry.

A large company of Saints and friends assembled at Cornwallis Street Baths, Liverpool, on Monday evening last, the 22nd inst., to witness a baptismal service. Short and timely addresses were delivered by Elders Bertram F. Reeves and George W. Moss, after which Elder Elbert H. Barlow baptized eight converts to the faith.

A baptismal service was held at the Hospital Baths, Bath, on July 8th, when another member was added to the Church. The ordinance was administered by Elder Ambrose Woolford.

Healed By Faith.—Brother William Gooderidge, of Herts Hill, Warwickshire, sends us the following: "It gives me much joy to write of the goodness of the Lord which was shown to members of my family recently. Our little son, who had not been able to leave his bed for several days, without assistance, and my wife, who was suffering with severe pains in her head and body, which had rendered her incapable of attending to her household duties, were gradually growing worse, and that, too, under the care of a skilled physician. On Sunday, the 7th inst., we sent for Elders Whipple and Phillips, who were laboring in the Coventry and Nuneaton districts, requesting them to come and administer to the sufferers. They came without delay. They anointed the afflicted ones with oil and prayed the Lord to restore to them their former good health. Almost immediately our little son began to play about the house, being relieved of his suffering. My wife received a similar blessing. She declared that the pains left her head and body as soon as the Elders administered to her. This is a testimony to us that the Lord is with His servants, and that Jesus Christ is 'the same yesterday, to-day and forever.'"

Farewell Entertainments.—On Friday evening, the 12th inst., the Elders and Saints of the Norwich conference held a farewell social in honor of President Henry A. Grover, and Sister Mirian E. Martin, prior to their departure for "the choice land above all other lands." An excellent program had been prepared and was executed in a very creditable manner. As a token of their love and esteem, the Norwich Saints presented President Grover with a very handsome gold watch charm and tie pin, and the Elders who have labored under him made him a present of a gold ring, beautifully engraved. President Grover thanked the Elders and Saints for the love and kindness which they had shown him during his mission, and also for their elegant presents, which he would treasure in fond remembrance of them. President Grover takes this means of thanking all the Saints in the Norwich conference for their many acts of kindness, and hopes to renew the acquaintance of many of them beyond the sea.

On Tuesday evening, the 16th inst., a large company of Elders, Saints and friends of the Liverpool branch assembled at the home of brother David Hughes, 19 Chaloner Street, Liverpool, where a farewell social was held in honor of Elders E. E. Petterborg, Ben C. Rich and Authnell Carter, prior to their departure for Zion. A highly interesting program was rendered and refreshments served. Each of the returning brethren spoke of the unbounded joy they had experienced while laboring in the vineyard of the Lord, and of the kindness which they had received from their brethren and sisters. They invoked the blessings of the Lord upon the President of the European mission and his faithful companion, and

upon all the members and friends of the Liverpool branch. A very pleasant evening was brought to a close by the singing of the doxology and the pronouncing of the benediction.

There was a gathering of Elders and Saints at Firth Park, Sheffield, on July 13th last, in honor of President T. L. Schofield, and his sister Mand, prior to their leaving for home. The afternoon was disagreeably wet; but in the evening the company assembled in the hall, where an excellent program was rendered. President Schofield was presented with a valuable set of carvers. The silver plate on the case bore the following inscription: "Presented to Thomas L. Schofield, by the Saints of the Sheffield Conference, as a token of love." President Schofield, in accepting the handsome present, thanked the brethren and sisters for their love, and for the support which they had given him. He left his blessing with them.

The following is from the *Cheshire Herald*:—"An interesting social was held on Saturday evening, in honor of Elder Ambrose Hibbert, who left on the 17th inst., for his home in Western America. The program consisted of vocal and instrumental music, and was appreciated by all present. A feature was the singing of Mr. W. H. Crossland. This was much enjoyed. The Sunday School committee, who were responsible for the program, are to be congratulated on the success of their efforts. During the evening tasty refreshments were served under the supervision of the Hyde Branch Relief Society ladies. On Sunday evening a large audience assembled and listened to Elder Hibbert's farewell address. He said it was a source of great pleasure to see the fair-minded way in which the people of Hyde are treating the Latter-day Saints, and to see that the efforts of the Elders are meeting with so much success. He exhorted the Saints to be faithful to the Gospel, so that the work of God might make still more souls happy." Elder Julian M. Thomas adds: "There were about one hundred and fifty at the party, and the same number at the meeting the following evening. We expect to have another baptism before long."

CONTENTS:

Remarkable Spiritual Occurrences	Reality Instead of Supposition ...	472
in 1827-8 Among Peasants in	Editorial Notes	474
Bavaria	Conference Appointments ...	774
Poetry: Be Careful What You Say	Latter-day Saints at Worksop ...	475
Editorial:	Notes From the Mission Field ...	478

EDITED, PRINTED AND PUBLISHED BY CHARLES W. PENROSE, 295 EDGE LANE,

LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF
LATTER-DAY SAINTS IN GREAT BRITAIN.